

Continued from First page.

wreck of nations and kingdoms, preserved by Almighty God, for some great purpose. Brothers! Shall it be on a once more to promote the sound of the gavel in Palestine?—shall it be ours again to see the house of the Lord, "established in strength" on the threshing floor of Oman, the Jebusite?—ours to witness the laying of its capstone?—ours to hear the voice of praise and thanksgiving, and see the great Eucharistic sacrifice there offered on the high altar of a Christian temple?—ours to behold the temple darkening with descending clouds from heaven, filled with the majesty of the presence of the Great Jehovah?—ours to hear from the thick darkness of that cloud, a voice proclaiming pardon of all our sins and a promise of perpetual rest in heaven?

The day shall come when the Lion of the tribe of Judah, shall once more gain supremacy—when that day cometh is not in mortal ken. God's holy word assures us that hereafter, "in the fulness of the Jews shall the gentiles be gathered in"—and, "it shall come to pass in the last days," says the prophet Isaiah, "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it." The Moslem Crescent, it is believed, has perhaps at this moment yielded Palestine to the glorious banner of the Cross. The powers of Europe seem leagued in majesty for the restoration of God's once chosen people to their land. So far as human eye can see, the morning of that day draweth nigh when peace shall overshadow the earth. May Zion's walls be speedily rebuilt. By our art, and united effort, may Christ's temple be erected on the heights of Jerusalem, and filled with the majesty of His presence, may Christianity thence diffuse itself throughout the world. May He then reign, "that hath the key of David,"—He that openeth and no man shutteth, and shutteth and no man openeth?—He who "set before them an open door, and no man can shut it"—beautiful allusion to that great outpouring of the spirit when God's blessed reign shall extend throughout the world. How cheering to the Christian now while sitting watchfully beside that partly opened door, so jealously defended from within, so unceasingly pressed upon from without, and to anticipate the hour when "He who openeth and no man shutteth," shall, with His own hand fling wide that portal, and Satan subdued and fettered shall be unable to obstruct the entrance of the thousands and tens of thousands who shall rush forward for admittance into that heavenly temple. Then shall be fulfilled the glowing language of the Prophet, "the earth shall be made to bring forth in one day. A nation shall be born at once." "They gather themselves together, they come to Thee." "They shall come up with acceptance on mine altar, and I will glorify the house of my glory." "Thy gates shall be open continually: they shall not be shut day nor night, that men may bring unto thee the forces of the gentiles, and that their kings may be brought."

Brothers! Shall it be ours to co-operate in the building of this holy temple at Jerusalem?—to be an humble instrument in God's hands for the furtherance of his glory? If so, may heaven speed the favored hour!—May Masonry once more enable its children to become the happy servants of him to whom we owe our being and all we have.

In conclusion, I like the errand of our Patron Saint, this secret science speaks comfort to the people of God. If it has the tendency to aid in making straight through the moral desert an highway for our God. If it be the successful promotion of faith, hope and charity. If, through the changes of the past ages, it has proved the hand-maid of religion, and God's instrument for good to man, who shall gainsay it? Such being our association—such its tendencies—such its privileges, have we not reason to be thankful for its aid in our path through life? Let us go hence to the festal board, and thence to our vocations with bosoms more than ever animated with its true spirit. Let love and charity be without dissimulation amongst us—and may our "light" so shine before men that they may see our good works and glorify our Father who is in Heaven. The day shall ere long come when we shall take our last farewell of each other here upon earth, when the dim rays of this world's light shall brighten into approaching day. Death shall soon overtake us, but to the upright brother and humble Christian, what is death? 'Tis but the wicket gate through which we pass from this world of cares to bright and un fading splendor of celestial light! 'Tis but the sudden burst of glory upon our souls. 'Tis but the transit of finite perception and human association to the company of the just made perfect in paradise—there detained until the great day arrive when we shall unite with millions of legions of glorious angels—ethereal spirits—superior intelligences—constituting the grand celestial lodge above where Almighty Jehovah is the immediate source and fountain of light ineffable and life eternal. Thither, brothers, we hasten. May it be ours so to work here within our prescribed limits as at the last hour exultingly to triumph over the sting of death, to mount upward on seraph's wings, hereafter to re-unite in one grand and eternal ascription of praise to Him who sitteth upon the throne and to the Lamb forever!

Response—Amen! So mote it be!

\* Blunt, on the Apocalypse.

NOTE.—As the historical fact, mentioned in the preceding address, in regard to the "discipline of the secret," is not generally known, and may prove an interesting theme of enquiry to the ecclesiastical or antiquarian student, it is deemed proper to refer to authorities which may shed light upon the subject. The chief authority is that of the Apostolic fathers. The well read ecclesiastical historian recoils the guarded language of each Father on the subject of the Holy Eucharist, and their testimony as to the secret meeting of the faithful. These volumes, however, are not accessible to the writer at this time, and he is obliged to depend upon memory of previous reading for general outlines of this subject. Should the reader of this address be able to refer to the Fathers of the first four centuries he will there find ample evidence of the above assertion, or even though he may have access only to the more eminent prelates of the reformation and those of the Roman church on the subject of the Real Presence in the Eucharist and on the doctrine of transubstantiation, he will therein find the same historical fact fully referred to and all the proper sources quoted. Amongst early authors the writer begs leave to refer to the following as corroborative of the assertion:—Theodore Dial, l. c. 8, "Eranistes and Orthodox"; Justin Martyr, Apol., l. 33; I. l. 14; "Tertullian Apolog., c. 7, 8, 9."—See, also, "Athenagoras in Legation, c. 27"—and "Minucius Felix, 9, 10, 30, 31." These, together with the annexed quotations (which are all his library at present affords), will perhaps be deemed satisfactory.

"Affirmabant autem, hanc fuisse summam vel culpe sum, vel erroris, quod essent soli statim die ante lucem convenire, carmenque Christo, quasi Deo, dicere secum invicem; sequi sacramenta non in seculis aliis obstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne idem fallerent, ne depositum appellati abnegarent; quibus peractis, morem sibi discendi fuisse, rursusque cocendi ad capiendum cibum, promissum tamen, et innoxium, &c., &c."

[C. Plinius Trajano Imp. S. Epist. X. 97.] Again: "The precautions with which the disciples of Christ performed the offices of religion, were at first dictated by fear and necessity; but they were continued from choice. By initiating the awful secrecy which reigned in the Eleusinian mysteries, the Christians had flattered themselves that they should render their sacred institutions more respectable in the eyes of the Pagan world. But the event, as it often happens to the operations of subtle policy, deceived their wishes and expectations. It was concluded that they

only concealed what they would have blushed to disclose. Their mistaken prudence afforded an opportunity for malice to invent, and for suspicion, credulity to believe, the horrid tales which described the Christians as the most wicked of human kind, who practiced in their dark recesses every abomination that a depraved fancy could suggest, and who solicited the favor of their unknown God by the sacrifice of moral virtue. There were many who pretended to confess or relate the ceremonies," &c. &c. &c.

[Gibbon's Decline and Fall, &c. Vol. I. p. 294.] It will be noticed Gibbon fully admits the fact and with his usual plausibility considers it a fair aim for a blow at the church. In reading his extract, while we learn such was the case that the Christian church did preserve in secrecy her holy mysteries, let us as Christians remember who they were that adopted this course. The immediate successors of the Apostles themselves. Men on whom their mantle of inspiration had fallen—who, by the power of the Holy Ghost still healed the blind, and lame, and deaf—who presided over that church against which the gates of hell never should prevail—whom Christ, and the Holy Spirit prompted. Were these the men to be undividedly? We receive the evidence of the fact, and allow the opinion of the commentator to pass at its value. If the Holy Apostles disclaimed not the discipline of the secret then, why should our fraternity, now? The world is the same—nature is the same—our motives and passions the same. Their example is no bad light to guide us, whether in virtue, piety, moral discipline, or ecclesiastical polity, or any known practice.

## OLD BACHELORS.

FROM LA BELLE ASSEMBLEE.

They are wanderers, and rambles—never at home,  
Making sure of welcome wherever they roam  
Is a room set apart for these singular men—  
A nook in the clouds, or perhaps five feet by four,  
Though sometimes, perchance, it may be rather more,  
With skylight, or no light, ghosts, goblins, and gloom,  
And everywhere termed, "The Bachelor's Room."

These creatures, they say, are not valued at all,  
Except when the herd give a Bachelor's ball;  
Then, dressed in their best, their gold brocaded vest,  
'Tis known as a fact, that they act with much tact,  
And they slip out "How do?" and they coo and they sue:  
And they smile for a while, their guests to beguile;  
Condescending and bending, for fear of offending,  
Though inert, they exert to be pert and to flirt:  
And they turn and they twist, and they e'en play at whist;  
And they whirl and they twirl, and they whisk and are brisk;  
And they whiz and they quiz, and they spy with their eye;  
And they sigh as they fly;  
For they meet to be sweet, and be fleet on their feet;  
Advancing and glancing, and dancing and prancing;  
And bumping and jumping, and stumping and thumping;  
Sounding and bounding, around and around;  
Sliding and gliding, with minuet pace;  
Pirouetting and sitting with infinite grace.

They like dashing and flashing, lashing and splashing,  
And racing and chasing, and pacing and lacing;  
They are frittering and glitting, and gallant and gay,  
Yawning all morning, and lounging all day;  
Love living in London—life loitering away  
At the Club and at Crookford's, the Park and the Play.

But when the bachelor boy grows old,  
And these butterfly days are past;  
When threescore years their tale have told,  
He then repents at last.  
When he becomes an old old man!  
With no warmer friend than a warming pan!  
He is fidgety, fretful and weary—in fine,  
Loves self and his bed, and his dinner and wine;  
And he rates and he prates, and he reads the debates,  
Abuses the world—and the women he hates;  
And is prising and is dozing, and cozing all day;  
And snoring and boring, and roaring away.  
And he's snuffy and puffy, and huffy and stuffy,  
And musty and fusty, and rusty and crusty,  
Sneezing and wheezing, and teazing and freezing,  
And grumbling and mumbling, and stumbling and tumbling,  
Falling and bawling, and sprawling and crawling,  
And withering and dihering, and quivering and shivering,  
Waking and aching, and quaking and shaking,  
Ailing and failing, and always bewailing;  
Dreary and weary, and nothing that's cheery;  
Groaning and moaning, his selfishness owning:  
And sighing and crying, when lying and dying,  
Grieving and heaving, though nought is he leaving,  
But wealth, and ill-health, and his pelf and his self.

Then he sends for a doctor to cure or to kill,  
Who gives him offence as well as a pill,  
By dropping a hint about making his will:  
And as pitiful antiquity cannot be mended,  
The lonely life of the Bachelor's ended.  
Nobody mourns him, and nobody sighs—  
Nobody misses him—nobody cries,  
For nobody grieves when the Bachelor dies.

## THE LOVE OF JEWS FOR THEIR NATIVE COUNTRY.

Independently of that natural love of country which exists among this people, two objects bring the Jew to Jerusalem; to study the Scriptures and the Talmud—and then to die, and have his bones laid with his fathers in the valley of Jehosaphat, even as the bones of the patriarchs were carried up out of Egypt. No matter what the station or the rank; no matter what, or how far distant where the Jew resides, he still lives upon the hope that he will one day journey Zionward. No clime can change, no season quench, that patriotic ardor with which the Jew beholds Jerusalem, even thro' the vista of a long futurity. On his first approach to the city, while yet within a day's journey, he puts on his best apparel; and when the first view of it bursts upon his sight, he rends his garments, falls down to weep and to pray over the long sought object of his pilgrimage, and with dust sprinkled on his head, he enters the city of his forefathers. No child ever returned home after a long absence with more yearnings of affection—no proud baron ever beheld his ancestral towers and lordly halls, when they had become another's with greater sorrow than the poor Jew when he first beholds Jerusalem. This, at least, is patriotism. It is curious to rade the indications of fond attachment to its very air and soil, scattered about in the Jewish writings: still it is said, that man is esteemed most blessed, who, even after his death, shall

reach the land of Palestine, and be buried there, or even shall have his ashes sprinkled by a handful of its sacred dust. "The air of the land of Israel," says one, "makes a man wise;" another writes, "he who walks four cubits in the land of Israel is sure of being a son of the life to come." "The great wise men are wont to kiss the borders of the Holy Land, to embrace its ruins, and roll themselves in its dust." "The sins of those are forgiven who inhabit the land of Israel. He who is buried there is reconciled with God, as though he were buried under the altar. The dead buried in the land of Canaan first come to life in the days of the Messiah." It is worthy of remark, as stated by Sands, that so strong is the desire this singular people have always manifested for being buried within these sacred limits, that in the seventeenth century large quantities of their bones were yearly sent thither from all parts of the world for the purpose of being interred in the valley of Jehosaphat; for the Turkish rulers at that time permitted but a very small number of Jews even to enter Palestine. Sands saw ship loads of this melancholy freight at Joppa; and the valley of Jehosaphat is literally paved with Jewish tombstones.—Wilde's Narrative.

## LONDON.

(Correspondence of the N. Y. Herald.)

LONDON MAY 26th, 1841.

Great crisis in England—Reorganization of Party—Monopolists and Fanaticism—England going ahead—America a back—Texas affairs.

DEAR BENNETT—

The work goes on gloriously. The whole country is up and stirring. The monopolists are attacked in their secret haunts, and their days are numbered. The Tories dread a dissolution, and they would bully the ministry into any passy, to avoid an appeal to the country. The starvation-bringing corn-law affects deeply the interests of the United States, and you cannot look on, in an unconcerned manner, the noble struggles and efforts of the aristocratic-ridden people of this country without a sympathy.

The debate on the sugar duties, has preceded the discussion on corn; but the two questions proceed from the same principle. The monopolists in sugar have received, as auxiliaries, the piety party, and a league appears to be concerted between the bread taxers, sugar taxers, and abolitionists. Never was a body of men so flayed as this latter class, or hypocrisy layed so bare, by the effects of a speech from Lord Palmerston, and so fatal have been the shafts of his lordship, that many parties have been induced to withdraw themselves from the abolition party in disgust. I need hardly attempt to prove to you, except in the words of Lord Palmerston, the hollow and hypocritical grounds on which the friends of the negro grounded their opposition to an alteration in the duty of the slave-grown sugar.

It was thought, by honorable members opposite, that they had an answer to the argument which had been urged by every body who had spoken from his (the Ministerial) side of the house, in the observation that it was one thing to submit to an evil which existed, and that it was another thing to agree to an evil which would be new, and it was contended that because there were slaves in North America, that was no reason why slavery should be created in South America. But would slavery be an evil which would be new to South America? Did not this country even now encourage the labor of slaves in South America, as far as it was possible? Did not Great Britain glut to the utmost the Brazils with her commodities, and did she not receive in payment sugar and coffee, all of which was the produce of slave labor? (Hear hear.) "Really," said the noble lord, "this is the nature and character of our transactions with the Brazils. We say to the Brazils, we can supply you with cotton goods cheaper than you can get them elsewhere. 'Very well,' say the Brazilians, 'we will pay for your commodities with our sugars and coffees.' If the principle now contended for is to be strictly applied, our answer must be, 'no, we are men of principle and conscience, and cannot consume the produce of slave labor.'" (Cheers from the Ministerial benches.) But does the transaction end here? Do we go to free labor markets to dispose of our manufactures? No such thing! On the contrary, we try to help the Brazilians out of their difficulties, and we say to them, "though we cannot consume your produce, because it arises from slave labor, there are the Germans, who are not so conscientious as we are, and to them you can sell your produce for money, which we shall have no scruple to accept for our goods. (Cheers and laughter.) To this the Brazilians reply, 'the Germans do not cross the Atlantic, and we have but few ships of our own by which to convey our produce to them. What are we to do?' 'Oh! We have ships in plenty, and will carry it for you? True it is that we will not permit your slave-made sugars, or your slave grown coffee, to appear in our shops or upon our tables, that is against our consciences; but our ships are different things, and they shall carry your produce.'" (Cheers from the Ministerial benches.) Still, however, there remains another difficulty; because it so happens that the Germans are fond of refined sugar, and the Brazilians tell us they cannot refine it. We again step in and say, "we will refine your sugar too. It may be, we say sinful to consume slave labor sugars, but there is no sin in carrying and refining it." (Cheers and laughter.)

The sugar, accordingly, is refined in this country, and you think we have done. Not a bit, The Brazilians tell us, "we have more produce than the Germans want; what are we to do? Again England says; 'we will buy from you produce which it is against our conscience to consume ourselves, but we will send it to distant Islands and settlements where the inhabitants are negroes or colonists, and have no right to the possession of consciences. (Loud cheers and laughter.) It can do them no harm whatever.'" (Renewed laughter.) But still further we told them, that in order to prevent any further difficulty, "we tell you that when our own grown sugar gets dear in our market, when it reaches a certain price, we will eat our sugar ourselves." (Loud cheers from the Ministerial side of the house.) Although continued the noble lord, it might give offence he must ask, was it not the greatest hypocrisy, now to turn round and call upon the government to ferege an arrangement, which would at once tend to the relief of the commerce of the country, and the assistance of its finances, under a pretence so hollow, and a pretext so inconsistent with that which was done every day? (Loud cheers from the ministerial benches.)

The corn law is sealed. The parchment on which this statute is inked, will be shivered into a thousand pieces, by the agonies of an injured people. All England is awakened to the enormity of this; so your good old patriotic agriculturists in the Western States may get ready their soil, and plant the grain, which is to vivify the shattered frame of our artisans. An impression prevails here, that America will be left behind in the race, by the competition of the king-craft countries of Europe; and as these latter only take specie in return for corn, we shall have no benefit extended to us—a pretty assumption. How is it possible for America to be

left behind in the race, even admitting all the natural advantages were against America, combined with distance? Has she not the superior energies, skill and activity, which must belong to, and be incorporated with every action of the people who live under institutions moulded and formed by the voice of a majority, which would at all times set at naught the princely protection doled out to the monarch-ridden subjects of Europe? Let America but know that she has a market for her grain in England, and her production of that article will be increased several fold.

Texas is presented to us daily in a new shape. She is now looked on as the soil where we may recruit our exhausted mechanics; for statesmen begin to consider that colonies, with political connexion are not of such value, or are they worth cherishing, if a field can be fixed on for our redundant population. In relation to the Texian loan, I send you what appeared in the Morning Post, of the 21st. with Gen. Hamilton's reply.

CITY, MONDAY EVENING.

"To the Editor of the Morning Post."

"Sir—I have just read with regret a communication in your money article of Friday morning in relation to the Texian loan, for the negotiation of which I have entered into a subsisting contract with the highly respectable banking house of Messrs. J. Lafitte & Co., Paris.

"These gentlemen, in the exercise of a sound discretion, have, for reasons doubtless entirely satisfactory to themselves, postponed opening the subscription to the loan in question, until they have some desirable understanding with the French Government, in relation to the article which appeared in the Monitor and Messenger of the 11th inst. certainly wearing no friendly aspect, but which no one has a right to assume was, an act of the French Government, although apparently emanating from one of their departments. Still less has any one a right to infer that there has been a change in the friendly disposition of the French Government to aid, by every means in their power, short of a pledge of their pecuniary responsibility, the zealous and liberal fort Messrs. Lafitte & Co. are making to advance the prosperity, by establishing the public credit of Texas.

"I entertain a perfect confidence that every assurance which the Government of His Majesty, the King of the French have made to support, by their countenance and good will, the negotiation with which I have been charged, will be performed with the utmost fidelity and honor.

"The enlightened and magnanimous policy which induced His Majesty to be the first European power to acknowledge the independence of Texas, has been strengthened by a conviction on his part, that the most interesting commercial relations are about to grow up between the citizens of both countries, and that Texas is destined to be a powerful and prosperous exponent of the benefits of free trade to the whole civilized world. In relation to M. Saligni's land company (the French Charge at Texas,) to which your correspondent has given an undeserved importance, I beg leave to remark, that this was an affair of a private company, in which the French Government had no participation, and of which the French Ministry have, I believe, no knowledge. I therefore need not add that the deduction can scarcely be treated seriously, that the French Government have taken umbrage because the Congress of Texas refused to give away three millions of acres of its public domains to probably a few graduates of the Polytechnic School, for the consideration of having their frontier protected, and their inland trade open with Mexico, by a French fusée instead of a Kentucky rifle.

"I have thus controverted, in no unfriendly spirit, the inferences of your correspondent, without impugning the general accuracy of his facts.

"I remain, respectfully, your obt. serv't

J. HAMILTON.

London, May 22, 1841.

As all the bankers in Paris have some sort of connexion with stocks, they have a direct interest in disavowing the Texian loan—you may therefore trace to a proper source the thousand misrepresentations that are published in the Paris papers concerning it. The press announces that Messrs. Lafitte & Co. had abandoned the loan. This is without foundation, as Lafitte & Co. are making vigorous preparations to bring the loan out on the 15th June, as you will see in the money article of the Times of to-day.

Gen. Hamilton has left for Paris, after organizing in London a strong Land and Emigration company, for the sale and settlement of public lands in Texas, at the head of which is Mr. John Horsley Palmer, with a number of other very strong names. This will strengthen the credit of Texas, and contribute to the success of Gen. Hamilton. The failure of the United States Bank, and the default of Mississippi to meet her dividends, have erected difficulties which will put the General's diplomacy and ability severely to the test.

Nothing moving in American securities. This is Derby day. All London is out of town at Epsom. To-morrow a struggle will take place in the commons; as a vote of confidence, in the present ministers, is for discussion.

JONATHAN.

## BANKRUPT LAW.

In the House of Representatives on Thursday last, the Speaker presented to the House the following message from the President of the United States, transmitting a memorial on the subject of a General Bankrupt Law, which he had been requested to present to Congress.

To the House of Representatives of the United States.

The accompanying memorial in favor of the passage of a General Bankrupt Law, signed by nearly three thousand of the inhabitants of the city of New York, has been forwarded to me, attended by a request that I would submit it to the consideration of Congress. I cannot waive a compliance with a request urged upon me by so large and respectable a number of my fellow-citizens. That a Bankrupt Law, carefully guarded against fraudulent practices, and embracing as far as practicable, all classes of society—the failure to do which has heretofore constituted a prominent objection to the measure—would afford extensive relief, I do not doubt. The distress incident to the derangement of some years past has visited large numbers of our fellow-citizens with hopeless insolvency, whose energies, both mental and physical, by reason of the load of debt pressing upon them, are lost to the country. Whether Congress shall deem it proper to enter upon the consideration of this subject at its present extraordinary session, it will doubtless wisely determine. I have fulfilled my duty to the memorialists in submitting the petition to your consideration.

JOHN TYLER.

Washington, June 30, 1841.

A virtuous man who has passed through the temptations of the world, may be compared to the fish which lives all the time in salt water, yet is still fresh.